

596 children left at home. She will bathe them, feed them, and
855 even nurse them.

591 If a man does not get along well with his wife's family,
he can move his family to another village. This movement of
the nuclear family allows a man to interact with new people
but does not affect the structure of the new group, which
will be very much like the one left behind. The man will
live again in his "wife's sister's" house, and he will de-
pend again on his "brothers" in quarrels. If the wife's
591 mother is still alive, a change of village will seldom oc-
596 cur. Apart from the affective ties between the two women,
the mother likes the couple to live with her because of the
help her daughter gives her and the contribution that her
son-in-law makes to the household by hunting and fishing.
The daughter, on the other hand, can feel quite sure that
her children will be looked after when she goes into the
woods to collect food or firewood. And the husband hopes
that his wife will grow wiser from the good advice she re-
ceived from her mother.

593 A young couple often goes alone to the woods or to the
461 fields to do some work together that would be difficult for
a woman to do alone: for example, cutting palm for the ex-
traction of palm hearts, or cutting trees for the extraction
of honey. Often these tasks are only an excuse for a

593 couple's desire to be alone together. Occasionally a man,
● 484 his wife, and their children will make hunting or fishing
trips lasting several days. The trips may or may not be a

- 593 success from the economic point of view, but what is more
● 484 important seems to be the pleasure that the couple derive
from being alone, away from their families, and free from
continuous observation of the rules of public conduct.

593 There are advantages in having brothers and sisters:
[578] the brothers will be a support during quarrels, and the sis-
[431] ters will send their siblings gifts of food, part of what
they collect in the woods, or pieces of the game their hus-
[607] bands kill. A man will receive food from his brother's wife
if he does not have any closer relative. On the other hand,
a man finds some disadvantages in having many brothers: the
competition in asserting oneself in ceremonies is much
stronger, especially if the knowledge and ability of the
brothers is comparable. There will be a lot of tension and
envy among ambitious brothers in competing for the honor of
being called on as a performer by the yorubodare lineage
593 from the other moiety. A wife who has many brothers can
607 also be a handicap. One will have to hunt and fish not only
for the wife's mother and father, but he will have to send
part of the food to her brothers too. They may frequently
come to ask for ornaments and artifacts, for hunting and
fishing tools, all of which the husband is supposed to give
to his brothers-in-law without showing any sign of dissatis-
faction. He cannot even ask for recompence, mori, as he
would do with anybody else, because, as the Bororo say, "he
is living with his compensation" (mori tabo ruqaduye tumugure
oino kodi)—with the sister that they have given him in mar-
riage.

Brazil.

853 children climb the mother's leg to nurse. She does not appear
 162 to take any more notice of her child at such times than does a
 593 mother goat her kid. Bororó families are small. I did not see
 586 a mother with more than three children. The *mêdo* are usually
 faithful to their wives; that is, they seldom desert them,
 especially if they have children. At rare intervals, one becomes
 dissatisfied with his *arêda* and drives her from his hut, then
 leaving home himself, goes to reside in some other village of
 the tribe.

578 Fights between two *mêdo* are not uncommon, owing, nearly
 always, to one meddling with the *arêda* of the other. The fight
 is precipitated by the outraged husband, as he perhaps sits at
 work in his hut, beginning to express his opinion of the other
mêdo, and to hurl at him offensive epithets. The other *mêdo*,
 sitting in his hut at the opposite side of the cluster of huts,
 responds loudly with interest. As they become more and more
 enraged, they challenge each other to fight, prepare themselves
 and come out of their huts, and finally meet on the village play-
 ground; and every *mêdo*, *arêda*, and *naragêda*—child—in the
 local horde abandons at once every occupation and forms a
 circle around the combatants, for an event of this kind is con-
 sidered the finest kind of sport and not to be missed on any
 account. This is a go-as-you-please encounter; there are no
 rules, except that the dualists do not use deadly weapons. So
 they roll and tumble, and kick, and punch, and bite, and scratch
 one another, having the poisonous spine of the fish called sting-
 ray, armed to their little fingers, and bellow and roar contin-
 ually, like fiends. Their powers of endurance are marvelous,
 and the combat often continues many hours. Finally, one is
 vanquished, and he leaves the village and the *arêda* in question
 to the victor, and takes up his residence in a distant village of
 the tribe. The Bororó rarely murder one another.

[674] The Bororó women are nearly as large and scarcely less
 142 muscular than the men, and can carry heavy loads great dis-
 147 tances, having been inured to this from childhood. When a
 484 family moves from one village to another, or goes forth on a
 482 two or three months' hunting and fishing expedition during the
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dry season, the *avida* carries all the family effects, and perhaps also a child four or five years old, while her lord marches a few paces in advance of her, carrying only his bow and arrows, and perhaps also a fire-brand. The party makes but short marches, however, halting frequently to rest for an hour or two around the little fire which they always kindle, and to roast and eat a bit of meat, if they should have it, or to nibble some vegetable food. 484 482 462 264

Some of the Rio Negro savages, mentioned by Wallace, subject their females to a terrible ordeal when they approach womanhood. At the first sign of puberty, the poor, innocent maiden is placed in seclusion in the family hut where she is kept a month and allowed only a small quantity of one kind of food, and water, as if she had committed a crime. When the time of her imprisonment is about to end, all the relatives and friends of the family are assembled, each of whom brings a yard or two of the stalk of a heavy climbing plant to use as a lash. The unhappy girl is now brought into their presence, entirely naked, and each and every person strikes her five or six heavy blows across the back and breast with his lash. Usually, she falls unconscious under this awful castigation, and sometimes dies. If she recovers, the flogging is repeated four or five times at intervals of about six hours. Each guest must strike hard, for it is considered an insult to the parents of the victim not to do so. Finally, when the castigation terminates, pots of various kinds of fish and game which have been prepared, are set before the company, into which each person dips his lash and passes it to the wretched girl to lick. She is now considered a woman, and may eat anything she wishes, or marry. Boys approaching manhood are subject to a somewhat similar ordeal, but not so severe, which initiates them into man's estate and allows them to witness the playing of the mystery instruments, which correspond to the roarer among the Bororó, and also to marry. 000

Among these savages, marriages seldom occur between relatives or near neighbors, but the swain seeks a wife at a distant village of his tribe, or even from another tribe. Having

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tree before they plunged under, and afterwards they spat them out again. They caught fish under water. He knew of one man who remained in the depths for about an hour and came back "with an armful of pintados."

484 It is certain that the Bororó liked to stay in the water. One saw those returning from the hunt appear in the river one or two kilometers above the colony and travel the distance by swimming or wading up to their necks in water, instead of choosing the land route and merely swimming across. One could hear them laughing and talking far off; they would follow one another in pairs a short distance apart, all uniformly holding their bows straight up, like crosses, at the top of which the bunches of arrows were tied horizontally, and carrying the captured animals on their chests or under their arms.

482 The women who brought the heavily loaded baskets full of palm nuts and roots or huge bundles of long palm leaves for /483/ roof and house wall likewise swam home. They tied the carrying baskets to pieces of wood, four to each piece, and guided them with ropes, like the pelota (cf. p. 139 /untranslated/). The carrying baskets were carried on the back in a bast loop which ran across the forehead or the front of the head.

501 * The Bororó did not have any canoes. They called the vessels of the Brazilians ika -- the same word that they used for branches and twigs (not tree trunks: ipó) such as they were in the habit of tying together to form small rafts for the transportation of loads.

231 Dogs, which we imagine to be indispensable to the primitive hunter, from the example of our forefathers, were absent among the Bororó, not only in their original home, but even now they were scarcely ever used, although they could easily have been available to them in large numbers.

000 Later I shall be in a position to discuss the distribution of hunting booty.

411 Weapons. Bows and arrows represented the highest development of techniques and were fashioned with extraordinary neatness and precision. Here one could see most clearly that, if only there is interest, there will be no lack of achievement. Except for the